

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XV.

Chicago, August 8, 1885.

No. 19.

## HERE AND THERE.

### I. HERE.

In the hushed chamber, on the mountain's breast,  
Our nation's chief, in arms and rank, lay dead,  
And warring hopes and fears together fled  
From the pale presence, wrapt in dreamless rest.  
As some great wave, that rides with towering crest,  
Droops on the sands, like play-spent child, its head,  
So sank the stalwart warrior, ill bestead—  
By cruel, cureless malady possest.

Forth from the darkened silence of that room—  
A voice outran the fleetness of the sun,  
And met the dawn, afar, with tale of grief:  
So all the land, betwixt the seas, with gloom  
Was hung, and pale lips, trembling, said, "'Tis  
done;  
Thank God, we pay with tears, his pain's relief."

### II. THERE.

The sun that saw Columbia's captain die  
Smiled, the same morn, on princely marriage scene;  
Altar and bier—a thousand leagues between—  
Passed with electric flash before the eye.  
Here, sighs and sobs; there, pomp and pageantry;  
Here, a pale mourner sat; there, a glad queen;  
Thus close have grief and gladness ever been,  
And mirth's mad chimes drown life's last tired sigh.

For that the proud queen-mother on that day  
Sent tender words to our sad mourner's heart,  
Echo, my song! her daughter's bridal bells.  
Sweet she of soul, as fair of face—they say,  
So where she dwells, may never joy depart,  
And long let Time delay her funeral knells.

WILLIAM C. RICHARDS.

"The Book Annexed" is the odd title of the revised Prayer Book, offered to American Episcopalians by the Amendment committee appointed by that church. It suggests many variations, with the end of making the service more free and flexible. That many of the churchmen like the thought of greater flexibility is evident; but others do not, and their arguments against the change ought to be read by Unitarians who in their church services would have no "scripture" readings but the Bible. The attitude of mind, the fear, the arguments, are all the same; so are the pleasure and good likely to result from the change toward freedom.

The Bible revisers have changed the Old Testament "hell" into the "under-world",—changed it by their explanation where not by their translation. And the world is commenting. Some say, "If no hell, no threat,—and that won't do". Some say, "If

no hell, no more theology,—Hurrah!" The Universalist says, "If no hell, a grand call for our church; are we ready to improve our opportunity?" But if no hell in the Old Testament, so much the worse for the Old Testament: one grew for the New, and it has been growing ever since, till now we know no place of body or of mind, of here or of hereafter, of a man's life or a nation's, where sin does not mean retribution, pain, loss. The hells and heavens are everywhere today,—unrevised and unrevisable. If Religion could stop preaching hell, Science could not.

Unitarians in assembly will yet do what in assembly they never yet have done,—affirm their creed somewhat like other folks; but not, till in assembly, they first do what in assembly they never yet have done,—affirm that "Unitarian fellowship" does not stand in virtue of any creed whatever; no, not the simplest, greatest, inevitable creed of all,—belief in "God". Not till they have faced the question, "Which is, not chief, but sole essential,—*God-likeness*, or *belief in God*", and in assembly with one mind have answered, *The God-likeness!*—not till then can we pour out our faiths with all "creed" dangers over; and then we will. G.

"Queer", says the Friend, "that any one brought up with us should leave this Society, whose tenets are so few and simple, yet so all-embracing, all-sufficient". "Queer", says the Israelite, "that one with the blood of Abram in his veins should ever leave the faith whose history is the history of God's revelation to mankind, whose literature is oracle to Christianity, whose prophet is the Christian's God". "Queer", says the Roman Catholic, "that one born of the true Church can leave her whose priests hold the keys of heaven, whose High Priest speaks for God, whose history is the Christian past of sanctity and heroism, whose worship reaches all the deeps of human souls". "Queer", says the Episcopalian, "that any one, once of the church, can ever leave its gracious breath, its satisfying ritual". "Queer", says the Baptist, "that one who has ever claimed to make Christ's word his law should quit the company of those who humbly love the very letter of that word". "Queer", say all 'unsectarian' Evangelicals, "that one who has ever learned the mystery of God made flesh and God agonized in flesh to redeem man from the power of sin, can ever forsake that vision of Infinite Love". "Queer", says the Universalist, "that every one don't see the deviltry of endless woe, and that Eternal Goodness must and can and will achieve, for all, salvation". "Queer", says the Unitarian, "that one who has stood in the light of our free faith and felt himself, by very nature, a child of God's own life and love, and



believed that character utters the one faith supreme,—queer that such a one can turn with satisfaction to the closer creeds, the formal, outward rituals of any lower church". "Queer", says the Agnostic, "that any one in this nineteenth century can go to any church at all, or, having once escaped and learnt that there is no creed but character and helpfulness, can ever tolerate again a blind man's game of vision". "Queer", say we, "that anybody can say 'queer', every queerness being but a broken-off bit of what is, after all, the world's common-sense".

GARRISON'S defiance to the Slave Power: "I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard"! Victor Hugo's gauntlet flung in the face of Louis Napoleon, the exile to the emperor: "I attack him before the world; I attack him in the presence of God and men; I attack him resolutely, desperately, for the love of the people and of France. Ah! may God grant me life, and may Jesus pardon me, I will raise a gibbet a hundred yards high. I will take hammer and nails, and I will crucify this Beauharnais called Bonaparte. I will let him know that, though he steals an empire, he cannot stifle a conscience."

One of the best features of the *Christian Register* is its menagerie. It is meant for little folks, we suppose, but we always go for the cages ourselves. Usually three or four animals are fed each time. And the wonder is, their braininess and moral character. Whatever they happen to be,—elephant, pig, dog, duck, monkey, or any other bird,—a high moral standard is always discernible, sometimes impressive. We often come away ashamed of ourselves. A duck has fed a sick hen; or a dog has nursed a woodchuck baby; or it is a friendly spider; or a learned crab; or a sparrow has invented something new in nests. It is as elevating as a Sunday school. If they are all Unitarian animals, we have some light on the question, why Unitarianism does not spread more among men: it is used up on the animals. Soberly, our neighbor's menagerie is a very interesting place and must do real good, and we should deem it high praise to be called "as intelligent as a *Register* animal."

The *Christian Union* says of Mr. Beecher's evolution sermons: "There are three questions which we hope Mr. Beecher will consider and answer, clearly and explicitly, before he has completed these sermons. They are really the vital and fundamental questions in the whole subject of evolution and religion. Is man, by origin, only a child of the animal creation, or is he by origin a child of God, having in him a divine nature which distinguishes him forever from the brute? Is sin only a weakness and immaturity, which health and growth will cure, or is it something more, and other, and widely different from immaturity, something which only redeeming grace and the forgiveness of sins can cure? Is the Bible only the record of the best thoughts of some of the world's best men, or is it the record of

God's thoughts and ways in the thoughts and lives of his children? And these questions are vital and radical because the answer to them answers another; namely, is Christianity God's best gift to man? or is it man's best offering to God? It is by the answers which it gives to these questions that any theology must, in the last analysis, be tested. For it is by its answers to these questions that its moral and spiritual power will be determined."

These dreadful *onlies* which make such hash of truth! Omit them in the questions there above, and the two halves of each one, instead of contradicting and excluding one another, fit together in a round thought to which Mr. Beecher doubtless, the *Christian Union* doubtless, and, in a broad sense, we, could all assent. Is *only* in any thoughtful man's dictionary?

"High License" is still rising. In Missouri they found that under the cheap wine and beer license all sorts of liquors were sold; so all permits have been evened up to the regular dram-shop license, its minimum \$550 a year, its maximum \$1,200. In Chicago, two years ago, the fee was \$52 a year; last year it was \$500 for one kind of saloon, \$150 for the other; this year, spite of all protest, it is evened up to a uniform \$500. But is high license diminishing much the number of saloons? and if yes, does it diminish, or only concentrate, the drinking? It is said that the saloons of Nebraska have increased 12 per cent under the high license there; and that in Chicago there were last year about 3,300 saloons, with keepers vowing they were carrying all the license they could stand, while this year, with the burden evened up, as just said, 3,300 permits have already been issued. As to its effect on drinking, the *Union Signal* has been trying to trace that by statistics of penitentiary and poor-house population in Illinois since the new laws have ruled here. So far as heard from—nearly half of all the returns due—the increase of this population during the two years has been large, in the poor-houses very large. But into this result other strong causes, of course, have entered.

During the last three or four years of his life, Keshub Chunder Sen, the recent prophet of the Brahmo Somaj, strove to develop the ritual elements of the Brahmo faith—doubtless with a hope of popularizing it among the native millions of India. A large part of the congregations steadily resisted the tendency in his own day, standing for what might be called rationalism, as against his ritualism. And since his death this part, known as the Sadharan Brahmos, has become, by all odds, the strong and flourishing part of the body, while Chunder Sen's special following has grown small. One who, more than any other foreigner, perhaps, is conversant with the history and prospects of the new Theism of India, thus writes in a letter:

"As to the ultimate triumphs of Sadharan Brahmoism, it seems to me to contain the germs of a vivid spiritual life far deeper and nobler than all that ritualism of Keshub's. I quite agree with you that the merely rationalistic type of religion, although it may be combined with the noblest principles and



the tenderest feeling, misses some of the deepest elements of faith, and is never likely to take possession of large masses of men. It is in this direction that I think Unitarianism is apt to fail. It may suffice for the individual piety of hundreds, but can scarcely ever become the passion of thousands, much less of millions. But in the highest types of Brahmoism there is a mystic element (in addition to the rational one) which goes far deeper, and is really in harmony with some of the noblest growths of the older Christianity. Of course, the ultimate fate of Brahmoism is a problem as yet undecided, but personal intercourse with some of the best Brahmos, and much study of Brahmic writings, have given me the conviction that their faith goes down to very deep foundations, and contains many (if not all) the elements of a noble success."

Only know enough, and every weed has a fibre or a medicine or a tint for us. Only know enough, and there will be no such thing as waste material: the twelve baskets of fragments will be more than the original five loaves. This is the Oyster and Tomato Can Age, and the cans have glittered invincible on all the refuse heaps: but here is an Ohio man who, it is said, has just found out how to turn old cans and bolts and rusty scraps of iron into steel better than Bessemer's. Only know enough, and the waste places shall rejoice with power to serve: The Paris sewers are roads where express-parcels, water, telegrams, telephone talk and time (compressed air, controlling clocks), and probably the electric light and gas, all travel side by side with the sewerage. Things are instinct and prophetic with uses,—only find out the things. What more a waste place to us today than, say, stars of the fourteenth magnitude? But now we have begun to photograph the worlds in batches, 2,500 worlds to a batch on a negative ten inches square: when we have taken enough of them, and mapped together the wards of the starry city, and sent round the census-man to work up the stellar statistics we shall know secrets of heavenly mechanics that bear, some way or other, straight on our acre lot and make it more convenient than ever to be alive.

#### HIGH LICENSE.

"High license" is the popular remedy just now for the saloon evil. Its popularity marks advance, but danger, too. Advance, because it means that people are accepting more heartily the *theory* of prohibition, namely, the public's right to interfere with private drinking on the score of public safety. The \$50 license imposed as a revenue "tax" on a luxury, even as such acts as fifty dollars' worth of prohibition; but that is prohibition invisible. A \$500 license is five hundred dollars' worth of prohibition, and this, in all but the very large cities, is prohibition becoming visible—visible in motive as well as in result. And to consciously adopt this motive of restriction tends to place the question on the ground where all such questions should be placed, the ground where a common practice is judged by common and public consequences. Prohibition certainly invades "personal liberty"; so does a high license, the half-way prohibition; so does a heavy tax on distillation. But if these latter are at all restrictive in intent and yet do not wrongly invade liberty, full prohibition may not: the underlying theory, the logic, is the same. Use is not

abuse, drinker is not drunkard, temperance is not always total abstinence; but we never drink with strictly individual mouths; we drink, as we do everything, as members of a social organism. And for drinking as for every habit the question rises, What degree of interference does the harm the habit causes to society justify? In this light the passage from low to high license seems a gain.

But "high license" marks real danger, too. It makes the entire public partner with the bar-keeper. The \$50 license does this also, but that is partnership invisible, again; a \$500 license makes it visible and very tempting. In the little country town two \$500 saloons will pay for the better roads or the new schoolhouse. In Chicago the thirty-three hundred saloons will pay \$1,650,000 toward police and schools. This operates as an enormous bribe on all taxpayers; it secures the newspapers as aiders and abettors; it is hush-money to the ministers; it tempts every father and mother of boys, by paying so much sure benefit in return for harm. Let the system rule undisputed for ten years, and the general conscience would be palsied. The \$70,000,000 tax which the United States treasury receives from brewers and distillers is moral chloroform to the whole country. After the towns have paid for police and schools and new roads ten years by the saloon-tax, it will take heroism to go back to pocket-books rather than be partners longer in the whisky business.

Therefore we deprecate "high license"; and if it become this generation's remedy, we believe it means shame and repentance for the next generation. And besides all this, whether it will at all lessen the evils of intemperance is doubtful. That remains to be seen. One saloon in a village may do all the harm of three, if it simply concentrates the drinkers; and in the cities the smaller grogeries will hardly be missed among the saloons that can all the better afford, if the small ones are choked off, to add to their attractions and pay the \$500 or \$1,000 for the permit.

It may be, however, that the shame and the repenting and the struggle it will bring on in the people's conscience are needed to raise the public to the point of heroism; to the point of saying, "We not only will save ourselves no taxes by being accessory to the whisky interest, but, if necessary, we will put hands into our pockets and by public taxes buy out the whisky interest and be done with it forever. Instead of sharing profits with the bar-keeper by licensing his trade, we will share damages with him for appropriating his stock, destroying it and breaking up his trade." Much as the public condemns and seizes private land when needed, but pays value for it to the owner. The saloon-keeper is no hero; he is no innocent, even; he is one who deliberately makes his living in a way which with perfect certainty means ruin of body, mind, soul and family to a dismally large percentage of his customers. He is no innocent. He isn't entitled to the honors of martyrdom. But he has a right to justice. The saloon-keeper has a right to damages if closed out by a public which has virtually created him. The truth is, we want temperance too cheap. We are not yet ready to be fair to our partner in the distillery and the grog-



shop. To be fair will take heroism. Nor till we reach the point of perfect fairness are we going to settle the temperance question in a way to stay settled. The town, the county, the state, once ripe for this method of abolishing saloons, will have a public sentiment in it that can be relied on to keep it sweet, perhaps forever, from the whisky-seller. The very agitation of the plan will be an education.

But that will cost a good deal of money. Yes, it will. Justice always costs. Mr. Clay figured peaceable emancipation, I think, at \$1,200,000,000, and thought the country could never pay that sum. Mr. Emerson in 1855 advocated the buying of the slaves at \$2,000,000,000, and dared to ask: "Was there ever any contribution that was so enthusiastically paid as this will be?" A few years later the country paid \$3,000,000,000, besides the lives and all the war-woe,—and add to that the yearly millions of the interest and the pension list, bequeathed to us to emphasize the fact that justice costs. Could we have solved our emancipation problem in the purchase way at Mr. Clay's figures, imagine the cheapness of the remedy, and the moral uplift of the nation, and of the world, in consequence of such an act! But the North wanted its emancipation cheap, as now the temperance people want temperance cheap. And besides reluctance to pay damages for closing out the slavery, the North was bribed through and through by its share in the profits of the slavery. High license will give the village \$1,000 and Chicago \$1,650,000 a year. Slavery indirectly salaried all our Northern business men with uncounted millions, which acted as an unconscious bribe to palsy conscience. The nation was responsible for slavery; the nation ought to pay for freedom; the nation had to pay at last. The public is responsible for whisky selling; and the public ought to pay for whisky abolition; the state and town will have to pay at last. In some shape or other the public will all join hands and pay, because the matter can only be settled thoroughly by being settled justly. And the alternative lies between a price that corresponds to Mr. Clay's first figures for emancipation and a price indefinitely larger. Justice always costs, but it always costs less to-day than it does to-morrow.

W. C. G.

#### DR. STEARNS.

Again we have to record with tender feelings the death of one of our teachers, Dr. Oliver Stearns, late Professor in Cambridge Divinity School. A teacher is a mental parent, so to speak; one who gives us our intellectual being, and engraves his mentality on us forever, whereby we become of his spiritual lineage. It is, therefore, no common event that we record when we mention that a teacher has "gone to the majority," but as if we chronicled the death of a dear and influential father. This we felt when lately we had to notice the death of the noted and respected scholar, Ezra Abbot; and now another has gone the same wide, peaceful, and inevitable way. Dr. Stearns was our teacher in ethics, with other branches, and it is only righteous praise to say that he himself, by his character and spirit, was the best

possible tuition of right conduct, adding to his reasoning and precepts the force of inspiration.

Among his most impressive traits were a rare, gentle, and yet dignified simplicity and affectionate interest in his students, and unswerving liberality of spirit amid whatsoever intellectual differences. We had good occasion to know the love of his good heart, for we remember with a curious mixture of pain, pleasure and pride, which we do not try to analyze, that we tested it severely. We have always hoped humbly that by love and respect we made up a little to the good Professor for the moans and bewailings which he bestowed on us doctrinally; for while his family tell us pathetic tales of his sinking sorrowfully into his chair when he returned from lecturing, grieving and lamenting aloud over us, to us personally whether in or out of the lecture-room he was always kindness itself and patience without end.

As to his liberality, as we have said, it never swerved or even hesitated. He was telling us one day that he used to take walks in Hingham on Sunday. "But, Professor", said we, "did not that shock the community?" "Perhaps so", said he, with his kindly smile, "but to that extent I thought they needed to be shocked." It cost us much persuasion to induce him to go to the National Conference at New York. But once there, he was exceedingly stirred and excited by the questions and spirit there brought forward. He staid at the home of the present writer, where one evening he paced his room, evidently strongly moved, and next day made confessedly the great speech of the Conference in behalf of the widest freedom of thought and of fellowship. There were some of our class-mates in those days who called us "pagans." The good Doctor agreed with their Christian theology, but he did not like their apparent spirit or their epithets. One day, when that spirit had been shown with a little uncommon asperity in the class-room, the Doctor's freedom-loving heart was grieved. To one of us who lingered in the lecture-room afterward, he could not help expressing his concern and aversion for the feeling that had been displayed. "Doctor," we answered, with a freedom for which his simple directness gave us courage, "you have the reputation of liking the radical part of our class the best." "Well", said he, with energy, "can't help my reputation. Perhaps I do, perhaps I do!", and stalked away with unwonted emphasis. That was more than twenty years ago. The times have changed. Very likely no one of us would call the others "pagans" now. If this be happily so, it is in part the development in us (as family likeness sometimes increases with age) of our spiritual lineage from the teacher, whose death we record with loving and reverential remembrance.

J. V. B.

Church services have been resumed at Greeley, Colorado, under the leadership of Rev. N. S. Hogeland, who preached his first sermon there on Sunday of last week. The hall was well filled, over one hundred being present. A Sunday-school class of young people are beginning a course of study on the Old Testament, under Mr. Hogeland's instructions.



# LOW PRICES.

An era of low prices is called hard times, and is much dreaded by the majority of people, because of the suffering and deprivation it brings. For though we can buy much more with a dollar, the dollar is so much harder to get that the balance is against working people and the poor in such a period. But may we not comfort ourselves in thinking that the ills that we must bear when times are hard, we endure vicariously for our children, or simply in the way of discounting the immediate future? Such periods would not come except that humanity is making progress. Each step necessitates readjustment, and readjustment causes pain. Has any one heard of financial depression in Asia, or of hard times in China? The less progressive a country is, the less it will feel a financial crisis.

To see just how we suffer for the good of the coming man, let us think of the present period of low prices. There seems no doubt now anywhere that the prices were lowered through over-production. If there is any doubt upon this point, it is because this is the first time in the history of the world when men have produced more than they needed of everything, or almost everything. This has heretofore been considered impossible; but now that it has been done, we say we ought to have foreseen it. Of course, since science has within fifty years multiplied human productive force by two, or three, or by ten in many departments of work, over-production was to have been expected. But when the plethora is reached, we do not enjoy it. We cannot get *what* we want, because the world is too rich to need what we wish to sell. But over-production is not a permanent evil—not an evil at all in fact; it is simply wealth for the whole of humanity, and the only trouble is in the distribution of it. This trouble, very real while it lasts, cannot be of long endurance. A dollar has no more absolute a value or price than anything else, and it is only a question of a little time till it comes down, too. Interest falls lower and lower every month during the low-price period, and investments that are safe and sure to pay well become constantly scarcer—that is to say, the power or value of money decreases. If it is true that we have reached the point where human labor can oversupply human need, then interest on money will never recover its recent fall. For all good investments depend upon supplying the wants of men, and when it once becomes certain (as it will this century, if it is not now) that the whole world can keep a stock in advance to supply all wants that are urgent enough to induce a man to work, prices will become steady, and very low, and interest on money will follow. New wants will, of course, arise, new avenues of labor open, and new opportunities for placing accumulated capital; but these artificial, esthetic or artistic needs have nothing of the driving or enslaving force of the primary needs of man for shelter, food and clothing. So we may count with certainty upon an era of permanently low prices, a period, too, when the dollar will not be so "scarce" as now. In other words, science and machinery have brought us

to the very verge of a period when he who will labor shall be better paid—a good deal better paid, in the comforts and necessities of life, than ever before. It is still believed by some that, however wealthy in the way of over-supply, or stock ahead, the world may become, it will not help the poor—capital will possess the surplus. Only for a little while. The fall in the interest upon money will regulate that. With money at one per cent, this would be quite a different world. And to that we are coming, and, at present rate of advance, the time seems not very distant.

U.

# OPEN LETTERS.

*"To think of the good things born, to at once vanish, in letters! It might be well to have an 'Open Letter' department in UNITY, to catch and cage some of our shooting stars."*

## About the little dog:

"About the little dog." Well, I think his health is somewhat better. He walks a little better and in some things seems more natural. He remains stone blind. I do not think he understands that the defect is in his eyes, but he thinks that he is in some dark place. He spends all his time, while awake, trying to get out. He feels his way around the room trying to get behind the book-case; through the rounds of the chairs, between a trunk and the wall, or any and every place that he imagines might be an exit from the dark dungeon. It is a *sad pleasure* to take care of him. Perhaps some of the darkness of this dark world is attributable to defective vision of observers. While I am looking to things that are 'passing away' I do see things that do not pass away. But to me *individuality* seems to be one of the things that does pass away. Still, I have so few reasons for wishing to perpetuate my individuality that it is no great terror to me to contemplate its termination."

Here is another view of that last matter—two other views:

"You say, 'when I die, I think I never want to see earth again—and just because it has been so dear'. But I hope that heaven will have part of earth in it; the conscious loving and being loved, the glow and the brightness without any pain or aftermath. And I hope it will have all the *work* of earth, but that sympathy will be only for others' joy, not for their woe; that caresses will be as actual there as here. The landscape may be gone, but all the *happy* personality left."

Of Theodore Parker, after a re-reading of his works:

The prayers are grand, sweet, holy. They put you into deep brotherhood with the man. I know no man diviner than Theodore Parker. Your Emerson don't touch me as Parker does. I wish I had time and money and I'd write a *short* life of him. Not such a one as the English one. That is simple. But we need one that breathes his life again. Oh, divine Parker! Channing I like; Parker, I think I could love, every inch of him, with every inch of myself—that is to say, if my inches would cover his—but I am afraid they would not."

See NOTES AND NEWS on another page, for an announcement about a Theodore Parker pamphlet.

On going home after the Western Unitarian Conference:

"Z and I are feeling very humble and unworthy our position as delegates to the W. U. C. We have just been called upon by a Presbyterian friend for an explanation of Unitarian principles of belief, creed, doctrine, platform, everything. We said it after a fashion, as we discovered by referring to the 'Unitarian Affirmations' leaflet, but it was *very feebly* and confusedly



said, and we are much ashamed. I have decided to go home and take up a course of doctrinal reading in hopes to crystallize my ideas. We shall give our Presbyterian friend a leaflet to offset the harm our vague talk may have done. This all sounds as if it were written more in jest than earnest, but there really is more truth in it than may appear. We do feel humble and unworthy."

"To all of which I agree."

So do we. If anybody ought to know what Unitarianism is, it is the delegates to a Unitarian Conference; and it might be a good plan to *examine* them before sending and to see if they are qualified to tell. The means of learning are abundant; probably no church in proportion to its size has more of the ten or twenty-page statements of its principles and its faiths. The ways to learn are so simple: why not form little classes and conscientiously study and compare a half dozen of these statements, as part of next winter's education? Better do it without the minister than with him; but after this preparation, toward the spring (as Conference time comes round and candidates grow anxious) get them to meet a few times with the students and talk the subjects all over again with them. How many Unitarians there are who cannot even "say it after a fashion" and by no means feel so honestly unworthy in their ignorance as X and Z! Our *misrepresentatives*, we ought to call them. For people judge, "As Unitarians themselves don't know what they think, they can hardly think anything worth knowing". Without meaning it some of our saints are missionaries *against* the faith which inspires them.

W. C. G.

Who hasn't wondered how best to say, Thank you?

"We've been wondering how to say 'Thank you', for all the kindness to us in our wanderings, and how we can show appreciation of it; and have come to the conclusion that Emerson's advice is best,—that the true way to repay a kindness is to accept it and pass it on to others. So if you hear of anyone being made happy by us, you will know we are thanking somebody."

Blasphemy against woman, yes!

"I have found a great relief in the news that 'Clara Belle', who has been quoted so much in 'What women want to know', is a *man* in New York. I thought so,—but I am thankful women are not all alike. As you have no young daughters getting old enough to read newspapers, you have not probably read all these things critically and can't understand all my old heart-ache about it. My boy the other day began to look over that 'What women want to know' department of the paper, and gave his opinion that there was a kind of blasphemy against woman in it."

But the trouble is not chiefly in that New York man, but in the many women who blaspheme against themselves, if the something worse than stuff is "so much quoted". Five hundred women-readers of a city daily, acting together, can largely control the woman-part of it, and have in it what they really want.

"Sadie is delighted that UNITY has at last put its advertisements on the back, and thinks the paper looks quite decent now. Before, with all its 'Baking Powder' notices on the first pages, it seemed like putting the kitchen furniture in the parlor. I think she told you once before what she thought of UNITY's dress."

The 'Baking Powder', Sadie, and the very place of it, went to make UNITY's bread and butter. It is

a dreadful thought, but suppose you could not have any chairs at all in the parlor unless you had the kitchen chairs,—what then?

## Contributed Articles.

### TO-DAY'S BELIEF.

I do believe no rarer day  
In any June, of any year,  
From out Time's calendar could stray  
Than this fair one that now is here.

I do believe no holier calm,  
In trembling silence ever came;  
A Sunday sermon and a psalm,  
A worship without creed or name.

I do believe no sweeter rest,  
From heart of nature and of God,  
E'er met a striving pilgrim's quest  
Or soothed the feet that upward trod.  
Though I believe that as of old  
No upward step a foot can gain,  
Or life a better treasure hold  
Save through the crucible of pain;

I do believe that on the way  
Our world has reached a farther height,  
And stands in prophecy to-day  
Almost transfigured in the light.  
But all the way the centuries show  
A panorama, sad and sweet,  
Of upturned faces, still aglow  
With life's "victorious defeat".

FRANCES A. B. DUNNING.

KENOSHA, Wis., June 30.

### PLATO.—I.

#### HIS LIFE AND WRITINGS.

Plato was born either at Athens or at Aegina, on the island of that name. The year of his birth, though variously given, is most probably 427 B. C.\* He came of a wealthy and aristocratic family, and doubtless enjoyed all the educational privileges the brilliant age in which he was born could afford. He assimilated, no doubt, the best parts and elements of the great poets, possessed, himself, unquestionable poetical insight and skill, having written some dithyrambs, lyrics and tragedies, and had a clear eye for universal truth; he was, in short, one of those youths of fine gifts and education who were the delight of the great teachers of Greece. "By Hercules", says Socrates of the beautiful youth, Charmides, in Plato's dialogue of that name, "there never was such a paragon, if he has only one other slight addition". "What is that?" asks Critias. "If he has a noble soul", says Socrates. Judging from all accounts, one of which represents him to have been a son of Apollo, Plato must have been, in the eyes

\*See Zeller's Plato and the Older Academy, pp. 2, 3, note 2. Also, Ueberweg, Vol. I, p. 100.



of the master, just such a paragon. Before he came under the influence of Socrates, he may have been possessed by the ordinary ambition to enter politics. It is difficult to conceive, however, that a youth of poetical and meditative temper, and of very decidedly aristocratic predilections could find anything congenial in the corrupt politics of a degenerated and degenerating democracy, such as ruled Athens in Plato's early manhood. At all events his mind was, by his intercourse with Socrates, permanently fixed upon philosophy—he had already studied Heraclitus, if not also others of the earlier philosophers—and he chose for himself a life of comparative seclusion and of contemplation, rather than a life of active social and intellectual intercourse with the world at large. Coming to Socrates at the age of nineteen or twenty, he remained a modest and devoted disciple until the death of the master—a period of eight or nine years. The effect of his intercourse with Socrates was, no doubt, the solidification, so to say, of his mind, and the enlargement of his views of life and men. After the death of Socrates, which must have rendered all the more glorious and enduring to the mind of the pupil the life and teachings of the master, Plato, to escape the hostility of the persecutors of Socrates, went to Megara, and there became a pupil, or, at least, a companion in philosophy, of Euclid. How long he remained there is not known. It is certain that before many years he traveled to Cyrene in Africa, Italy and Sicily. Probably he visited Egypt also. At Syracuse, Sicily, the tyrant Dionysius, who thought his teachings impracticable and "senile", and was anxious to get rid of him, treated him as a prisoner of war, and delivered him to a Spartan ambassador, "who exposed him for sale in the slave-market of Ægina. Ransomed by Anniceris, a Cyrenian, he thence returned to his native city." By his travels he acquired larger views of society and life, a fuller knowledge of mathematics and of the Pythagorean philosophy and ethical *regime*—facts that must be taken into account in a connected view of the development of his philosophy. By the year 387 or 386 B. C., if not earlier, he was teaching and writing at Athens, where he had founded a school in a gymnasium called the Academy. His devotion to his school—a place of scientific, not sophistic, instruction and culture—seems to have been complete. His instruction, which was free, was mostly oral, on account of his fear lest his writings should be misunderstood, and of the value he placed upon personal contact and the living word. In his preference for oral instruction he was a steadfast Socratic; he was also not un-Socratic in uniting instruction with social intercourse and enjoying with his pupils an occasional feast. But this scholastic life did not afford him such opportunity as he wished for the practical application of his philosophy; and about the year 367 B. C. we find him in Syracuse, Sicily, instructing the younger Dionysius, who, by the death of his father, had become ruler of that city, in ethical and political philosophy. Whatever hopes Plato may have had, in common with more than one of his predecessors, of seeing philosophy successfully applied to government, failed. Even had the Platonic theories been entirely practicable, Dionysius,

it seems, was far from being the man to appreciate and apply them. Plato returned to Athens, and with the exception of an interval (about 361 B. C.), during which he undertook a third journey to Sicily, to reconcile Dionysius with his brother-in-law, Dion, an earnest disciple of Plato, devoted the rest of his life exclusively to teaching philosophy in the Academy. He died in 347 B. C., at the age of eighty, with powers undiminished, and revered by both countrymen and foreigners for the exceeding brilliancy of his intellect and the loftiness and beauty of his character. No philosopher, either of ancient or of modern times, save, perhaps, his master, Socrates, and his pupil, Aristotle, has so won and retained the esteem of the thoughtful portion of mankind. "Plato", says Hegel, "is one of the world-historical individuals; his philosophy is one of the world-historical existences, which from their beginning to all subsequent times have exercised the most important influence upon the formation and development of mind".

B. C. BURT.

### VACATION.

What an amount of planning is done; what countless things do we set out to do, as vacation time draws near! And how short it is—two weeks—and we have proposed doing what could not be done short of two months. Of course the first thing to be decided upon is the locality where these days, to be remembered with pleasure throughout the remaining fifty weeks of the year, are to be spent. The city will hardly do, for have we not lived in racket and roar and smoke, crowded and jammed, for a whole twelvemonth? If we could have more time and greater means how lovely it would be to visit the Thousand Isles! What a treat to climb the White Mountains! But we do not linger long over these vain thoughts. Not now, but—*some day!* So we decide upon what is perhaps the most profitable enjoyment after all: a trip just into the country, where we can have plenty of blue sky, green grass, leafy trees, genuine milk and clear water. What a treat it is, and how fast the time flies! Before we are aware it has come and gone. And what have we done? Well, that is very soon told—nothing. And yet how every hour has been filled; filled with happiness; blessed freedom from care and, oh! more blessed than all, (as it seems to us weary ones) rest! To stretch one's limbs in a hammock; to watch colts and calves in their antics; to peer into the cool waters and watch the shining fishes (for we did not tempt them with a hook); to gather water-lilies and reeds and cat-tails; to listen to the birds, and catch the bright and sober tints of their feathers as they pass on wing; sunsets and clouds; the stars; the moon; oh, how quickly the hours went by. How full each moment; and yet, we did nothing, or scarcely nothing; just used our eyes, so long accustomed to brick and mortar and smoke. What if the poems were unwritten, the books unread, the world forgotten? Those two weeks will remain a green spot in the year kept fresh by the dews and showers of memory.

WM. S. LORD.



## UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

PUBLISHED EVERY SATURDAY BY

THE COLEGROVE BOOK CO., 135 WABASH AVE., CHICAGO.

\$1.50 PER YEAR.

JENKIN LLOYD JONES,  
DAVID N. UTTER,  
JAMES VILA BLAKE, } *Resident Editors.*

*Associate Editors.*

W. C. GANNETT, J. C. LEARNED,  
F. L. HOSMER, H. M. SIMMONS,  
C. W. WENDTE. ALBERT WALKLEY.

CHAS. H. KERR, *Office Editor.*

Entered at the Post-Office, Chicago, as second-class matter.

CHICAGO, SATURDAY, AUGUST 8, 1885.

CHICAGO VIRTUE.—The long-suffering of the people of this city is one of its chief curiosities. Square miles of its South Side are nightly sickened these hot weeks, whenever the wind sets from the west, by the vile odor from the rendering establishments connected with the slaughter-houses. The sleepers wake up with it. The babies cry. The windows have to be closed. It poisons dreams into nightmares. And the gentle people sit on their door-steps before they go to bed, and "wonder if it is going to be bad to-night". Night after night they sit and wonder, and they have done this for years, it is said. Come to Chicago and see their patience. The railroads are planning excursions at cheap rates.

PARADISES LOST AND FOUND.—While President Warren, of Boston University, is telling in his book about the one lost at the North Pole, a spirit-writer in the last *Religio-Philosophical Journal* describes the one lost in the South Seas. We needn't take our choice, we can have both. Almost as wonderful is the rumor, apparently based on something real, that far in the heart of the Northern wilderness of America roll the waters of an unknown lake, larger than Superior,—a lake Supremus. But perhaps most wonderful of all is the thought of the state that Stanley is planting in the heart of Africa. Two hundred years hence will men remember our generation, not by its great wars here and there, but by the fact, we scarcely notice,—that then "the pilgrims went to Africa".

ALL SOULS CHURCH.—So Reginald Heber Newton's Episcopalian church is called, and it ought to have a broad and noble name to suit its doctrine and its deeds, while Newton leads it. It was a brave act in him, to give his recent address on "Socialism," at

the Free Religious Association meetings; it is a brother's gesture to stretch across his hand to contribute to the building of the Unitarian All Souls church in Chicago. Among the good deeds of his people is the founding of a Seaside Home for the poorer children of their kindergarten and Sunday-schools. The Home consists of five or six pretty cottages in which the children sleep in families of twelve, each party having its week or two of woods and waters.

THEODORE PARKER.—One of the first "Church-Door Pulpit" sermons in September will be made up of extracts from Theodore Parker's works, selected and arranged with aim "to give the mind and method of the man, also the words which were most common to him. You will notice how often Reason, Conscience and Religious Element come in; also Father and Mother." Fragments from Theodore Parker's message to mankind—a foretaste and introduction to the one-volume Parker, which the A. U. A. will issue before long. After publication in the "Church-Door Pulpit" it will be put in permanent form as "Unity Mission" tract No. 19, and we hope our readers will circulate it widely. It will be one of a little set of four, for Channing, Emerson and Martineau are to be treated in the same *extract* way in both the C.-D. P. and the tract series.

MRS. MARY B. WILLARD, who has so faithfully upheld as editor the *Union Signal*, goes for rest to Europe with her children. In a pleasant picnic at Evanston, friends bid good-bye and good voyage to the travelers, and we add ours.

THE NATION.—"Twenty years old" on July 1, and the *Nation* hugs itself with rightful self-respect as it announces the fact and reviews its past. We count ourselves happy in owning a nearly perfect set of the *Nation*,—happy because from the close of the war till now it makes the best continuous record of contemporaneous history which our country has produced. One of the works on a young man's bookshelves should be the carefully-kept volumes of the best weekly newspaper he can afford. The growing series is his current cyclopedia, his public diary,—his because it chronicles the yesterdays in which he lives. And heartily we name the *Nation* as, on the whole, our roundest, ablest, most trustworthy newspaper diary of the world's life and the nation's life, and the world's and the nation's literature. It has been a great teacher; never popular, but very influential as a paper for editors and lawyers and politicians. Probably many a bright journal through the country has regularly watched the *Nation* as a compass. A strong, bold defender of the policies that have made for noble peace these twenty re-shaping years. It has had the faults of its good qualities: comically omniscient almost always; holding its head high; seldom gracing itself with a confession of mistake; sometimes savage in its stamp on a poor sinner of a book; not heartless, but certainly polar in its manner; afraid of sentiment, and forgetful that cynicism is sentimentalism of rather a young man's, or an old man's, sort—it does not belong to the strongest years. But spite of all this, our clear-



headed, outspoken, little-fearing, best newspaper. Twenty years of thanks to it, and twenty more of hopes.

"OUR BEST WORDS."—We congratulate Friend Douthit and his two boys that they have brought their five-year old paper home to print. It looks neat and sturdy and healthful as it starts out. A long Shelbyville life to it! We missed our usual long-metre drubbing this time, but found it there in short-metre. Go ahead, dear Douthit, whack us allopathically or homœopathically,—we believe in you all the same. But what a scrimmage our two little papers would have had if we had dealt back the whacks you have been giving us all this last year! How sore our backs and hearts would all have been, and how unedited our newspaper parishes!

THE SATURDAY EVENING SPECTATOR, of Minneapolis, likewise has our congratulations on its seventh birthday. Having ourselves seen eight birthdays, we feel quite fatherly toward these youngsters of the press. The *Spectator* has been a wide-awake boy, taken the right side early on many a matter of public interest, and spoken his mind out bravely. If he has strolled about a good deal, that perhaps has been the best way for a little fellow; but now it is time to begin to grow solid in spots.

THE PRAIRIE FARMER, of Chicago, has done a good deal for the Illinois farmers by printing complete in one number the Drainage Laws of the state, —\$2 of law for five cents. And this, the reason for the good deed, is a word to all our UNITY farmers: "We speak not at random, or ignorantly, in saying that the proper drainage of the farm lands of Illinois would alone soon add a hundred million dollars to the products of the state, without at all increasing the annual cost of plowing, planting or sowing, and tending the crops. \* \* \* With proper drainage of the farms and villages, the health of the people of the state would be greatly promoted, and the death rate materially reduced. No place is more unhealthy than old villages without good sewerage".

AMONG THE BOOKS.—The oldest printed book of American birth now extant is said to be the *Doctrina Christiana*, printed in Mexico, in 1538. The newest that we have seen is a dainty pamphlet containing John Chadwick's Phi Beta Kappa poem, "*A Legend of Good Poets*". George H. Ellis, 141 Franklin st., has put his publisher's taste into it.—Another, too new yet to be seen by us, is Miss Frances Power Cobbe's "*A Faithless World*": a picture of what would follow the downfall of religion in Europe and America, with churches closed, the Bible a mere literary curiosity, life carnalized, and society in a "moral Glacial Period, doing away with aspiration, repentance, gratitude, resignation and prayer". Can Miss Cobbe be describing what she thinks either is, or is to be,—or only a strange *If*? Mr. Stedman's *Poetry of America* will be sent to press by Messrs. Houghton, Mifflin & Co. this month. Those who have read the "Longfellow", the "Lowell", the "Whittier", etc., as they have appeared in the magazines, will watch for the coming of the book,—by far the most careful and thorough study of

American poets that has yet been made in print.—Mr. Beecher's seven sermons on *Evolution and Religion* drew great audiences that faced drowning-weather or melting-weather indifferently, to hear them. In the autumn, it is said, he will complete the series with other sermons on the Atonement, Prayer, Miracles, etc., and then print all in a book.—*Darwin's Memoirs*, including his correspondence with Huxley, Spencer, Lewes, Lubbock, are announced for early publication.—Of *Grant's Memoirs* it is said that a sale of over 200,000 copies is already guaranteed, which alone will net the family \$300,000. Between 4,000 and 5,000 agents are selling it. A noble legacy for the soldier to win by his pen, and in his failing strength! It has been given to few to make the history and then to write it. Our "Cæsar's Commentaries". And the good thing will become the better and the best thing, if, in pursuance of what is said to have been the General's plan, the money partly goes to reimburse relatives ruined by investing their money in the business house with which he was connected.—The *Century* for August steps gaily out in "Midsummer Holiday" array. The magic of the Thousand Islands and that, so different of old Siena, make the chief picture-papers. The war-stories go on. The earnest papers are three on Garrison, and what by a foretaste promises to be a wise discussion of the "Indian Problem".—The *Unitarian Review* for August contains an interesting "Justification of Judaism", by one who represents the higher radical Judaism of to-day; the dramatic story of Servetus Calvin-burnt, "from whose ashes the tolerant spirit rose"; and a fresh-feeling paper on the "Creative and the Analytical Ages", by John Bellows, which would win more readers probably if its meaning had been caught up in a more picturesque title. Mrs. Lowe wails a little, but very graciously, that some of the brethren consider the constitution of the National Conference not quite "nobly settled" yet.—The circulation of the *North American Review*, under the management of Mr. Thorndike Rice, is said to have reached 30,000 copies.

MRS. MARY H. HUNT.—The *Register* of July 23 gives a sketch of this lady, the superintendent of the W. C. T. U. department of Temperance Instruction, —"the Scientific Method in the Schools". Almost by accident this mother found herself drifting into knowledge on the subject, the drift turned into a steady aim, the aim into a campaign and an apostleship. In 1882 she and her aids converted Vermont, the first state to adopt the system in her public schools. Michigan, New Hampshire, New York followed Vermont. Massachusetts was the tenth, and in ones and twos the other states are falling into line. First the citizens, then their representatives, seems to be the order of her conversions; of course she only organizing the work which a thousand helpers now are ready to do. Three textbooks have been prepared; one for high schools, one for intermediate and one for primary work.

THE STRATFORD-ON-AVON Church is to be restored at a cost of \$60,000. Will the injunction be respected, "Curst be he who moves my bones"?



## Announcements.

**The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.**

**The date on the address label indicates the time to which the subscription is paid.**

**Remittances are acknowledged by changing this date. No written receipts are sent unless requested.**

**Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.**

**Make checks payable to the order of Charles H. Kerr.**

**Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.**

### UNITY FUND.

FOR THE BUILDING OF ALL SOULS' CHURCH, CHICAGO.

Before "taking to the woods" for a fortnight, the pastor of All Souls church returns thanks to the many friends who have so generously offered a helping hand, and asks to be excused from personal attention to his mail until after the 18th inst., when he will next see his city. As he goes he offers this handful of extracts from a big box of letters, all of which would be interesting reading.

A brother minister from the east sends this bit of *apocryphal* scripture, which if it could but be made *sacred* scripture everywhere, would make it easy lifting every noble task:

"If thou hast little, be not ashamed of that little."

A Western sister writes:

"I like your plan because it is economical, and inasmuch as you do not despise small things, I send my mite."

Another one says:

"I drop into your hat one dollar for my little four-year-old. I asked her if she wanted to give her dollar to build a Unitarian church. She asked if it was Mr. Effinger's church, and when told it was for a friend of his, she said: 'Yes, the dollar Pansy sent me.' Upon such a little incident does the mother breathe a prayer that the little one may enter into fellowship with those who believe that character is the sole test of a man's worth."

A well known and much loved brother from Massachusetts writes:

"When I was engaged to be married we found that the first presents which came to us were peculiarly delightful, even though they might be very small, because they showed a genuine interest. I hope you will take it so with this very small subscription, which I send for your church, and which does not begin to measure my good wishes. I have not the least doubt that what you are to build is just what you need. I find everything to admire in the plan of my friend Silsbee. But you must not suppose that this is my idea of a church. If one is to start with the plan of having church and home alike, I should rather have the home take the symbolism of the church than the church take the form of the home. It would be more suggestive to me for the home to be made sacred than for the church to be made home like. But beyond this, there are many people who want their church to be different from their home, just as they want their Sunday to be different from their week-day, and I confess to being one of these and to welcoming a change of mood which comes with the change of scene, all of which might go to show that I am very old-fashioned and obstinate,

but does not show it at all; for you have my most sincere sympathy, and when I come to Chicago I know that I shall be at once tempted away from the splendor of many churches to the home which I shall be sure to find with you.

A venerable sister from Ohio says:

"For a long time, I have felt little sympathy for the *weekly silent* churches, and am glad there is in prospect a single one that will be animated for daily service, and hope there will be many more that will follow the good example. I would like to look in upon the model church when it is finished, but as I am already well along in the seventies, it is doubtful. I send my mite and save the subscription papers to pass around among my friends."

From St. Louis comes the word:

"There is sufficient reason for departing from usage and tradition in church architecture. It is an innovation to be sure, but Unitarian clergymen are not afraid to make such when they will benefit the people. You are revolutionizing the thought inside the church, why not also recast the outside of it? In your plan a comparatively useless portion of valuable property is utilized."

A New Hampshire Ladies' Missionary Society accompanies a contribution with:

"It seems as if little — was out of place in helping immense Chicago, but if small she is older by many years, and knows the value of Christian services in a great new population."

A Westerner thinks that—

"Any change that will rob a church building of the sepulchral look that accompanies many of them ought to be welcomed."

A brother minister in the West thus balances his vacation money and wisely concludes to take his vacation trip.

"I know the extra cost would cushion a sinner's pew, and perchance hold him till you win him, but —"

For further interesting comment see the acknowledgements:

"The many rills will make the rivulet."

Subscriptions received up to August 5, 1885.

NAME.	ADDRESS.	AM'T PAID OR SUBSCRIBED.
Amount previously acknowledged...		\$3,886 50
Mrs. D. B. Alcott	Kalamazoo, Mich.	5 00
B. H. Bartol	Philadelphia, Pa.	*100 00
R. C. Humphreys and family	Dorchester, Mass.	35 00
J. A. Hooker	Chester, N. H.	1 00
Mrs. J. F. Drummond	New York City	10 00
Ladies' Domestic Missionary Society	Portsmouth, N.H.	25 00
"Additional to Cleveland Fund"	Cleveland, Ohio	10 00
Rev. H. H. Woude	Neponset, Mass.	5 00
M. H. Temple	"	2 00
Mr. Hildreth	"	1 00
"A Lady Friend"	"	5 00
Mrs. P. M. Butler	Oak Park, Ill.	1 00
"A Friend"	Red Wing, Minn.	2 00
Miss S. A. Brown	Lawrence, Kan.	5 00
Mrs. Whitman	"	3 00
Samuel A. Devens	Boston, Mass.	20 00

### CHICAGO FUND.

So far as reported to above date:	
Mrs. Catherine Price, Unity Church	20 00
"A Friend"	2 50
Total	\$4,139 00

\* Subscriptions not accompanied by cash.

VOLUMES XIII AND XIV OF UNITY, comprising the numbers from March 1, 1884, to February 16, 1885 inclusive, can now be furnished in substantial binding, leather back and cloth sides, and will be sent to any address, expressage prepaid, on receipt of \$2.00. Address this office.

### MISCELLANEOUS.

**THE PUBLISHERS OF UNITY SOLICIT** orders for all kinds of printing. Estimates promptly furnished on the printing of books, pamphlets, circulars, letter heads, etc. Call at this office, or address by mail, UNITY, 135 Wabash Ave., Chicago.

### PROSPECT HILL SCHOOL FOR YOUNG LADIES.

GREENFIELD, MASS.

Prepares for College. Science, Art, Music. Beautiful and healthful location. Established in 1869. JAS. C. PARSONS, Principal.

**A N INDEX TO VOLUMES XIII AND XIV** of UNITY has been prepared and will be sent to any address on receipt of a two cent stamp. Address this office.

**DONATIONS OF CAST OFF CLOTHING** or provisions of any kind will be gratefully received at Unity Church Industrial School, 80 Elm street, Chicago.

### THE INDEX.

**A** Radical Journal which discusses live issues, and treats every subject with directness and fearless independence, from the modern liberal point of view.

EDITORS:

W. J. POTTER. - - B. F. UNDERWOOD.

Among the contributors are: Felix Adler, T. W. Higginson, D. A. Wasson, John W. Chadwick, Mrs. Elizabeth Cady Stanton, Moncure D. Conway, George Jacob Holyoake, C. D. B. Mills, W. D. Gunning, F. E. Abbott, F. M. Holland, Felix L. Oswald, Robert C. Adams, W. Sloane Kennedy and Hudson Tuttle.

*The Index* is a paper for those who want a first-class radical Free-thought Journal that is abreast of the times; that criticises theories and systems boldly, yet endeavors to bring out whatever is good and true in them all; that advocates the total separation of Church and State, and equal and exact justice for all, irrespective of religious beliefs; that aims to foster a nobler spirit and quicken a higher purpose in society and in the individual; to substitute catholicity for bigotry, humanitarianism for sectarianism, rational religious thought for dogmatism and ecclesiasticism, and to make the welfare of humanity here and now the aim of all private and public activities.

TERMS: \$3.00 per year. Specimen copies sent free. Address, and make all orders and drafts payable to

B. F. UNDERWOOD,

44 Boylston St.,  
Boston, Mass.

## "WORSHIP."

Unity Leaflet No. 11.

A small pamphlet, tastefully bound, containing the three short essays upon the above topic, which were delivered before the Western Unitarian Conference in St. Louis, May 6, 1885.

"Worship Necessary to the Completeness of Religion," by C. G. Howland.  
"Worship in the Church," by J. V. Blake.  
"Worship in the Home," by W. C. Gannett.

PRICE, 15 CENTS.

Mailed on receipt of price, by the

Western Unitarian Sunday School Society,  
135 Wabash Avenue, Chicago.



## PREMIUM OFFER. SEE FIRST PAGE OF COVER.

The Colegrove Book Co., 135 Wabash Ave., Chicago, also offer the Books in the following list for sale, postage prepaid, at the prices named.

### RELIGIOUS THOUGHT, FAITH, LIFE.

Alger. History of the Doctrine of a Future Life.....	\$3 10
Arnold. Literature and Dogma.....	1 30
Bartol. Radical Problems.....	1 70
The Rising Faith.....	1 70
Barrows. Doom of the Majority.....	45
Chadwick. Faith of Reason.....	90
Channing. Life.....	1 00
Works.....	1 00
Childs. Aspirations of the World.....	1 10
Clarke. Common-Sense in Religion.....	1 72
Essentials and Non-Essentials.....	45
Ideas of the Apostle Paul.....	1 30
Orthodoxy: its Truth and Errors.....	1 12
Self-Culture.....	1 32
Cobbe. Duties of Women.....	90
Religious Duty.....	90
Collyer. Nature and Life.....	1 30
Dewey. Works.....	1 00
Emerson. (See below.)	
Everett. Science of Thought.....	1 72
Frothingham. Child's Book of Religion	90
Religion of Humanity.....	1 32
Gannett, E. S. Life.....	1 00
Gannett, W. C. A Year of Miracle,	
cloth, gilt, 85 cts.; limp cloth.....	45
Hedge. Atheism in Philosophy.....	1 72
Reason in Religion.....	1 30
Ways of the Spirit.....	1 30
King. Christianity and Humanity.....	1 72
Martineau. Endeavors after the Christian Life.....	90
Hours of Thought, Series I.....	1 30
Series II.....	1 72
Modern Materialism.....	1 08
Types of Ethical Theory, 2 vols.....	6 50
Parker. Discourse of Religion.....	1 32
Lessons from Matter and Man.....	1 32
Prayers.....	88
Potter. Twenty-five Sermons of Twenty-five Years.....	1 75
Royce. Religious Aspect of Philosophy.....	1 72
Savage. Belief in God.....	90
Religion of Evolution.....	1 30
Seeley. Natural Religion.....	1 10
Simmons. Unending Genesis.....	85
Stannus. Origin of the Doctrine of the Trinity.....	75
Tileston. (Compiler.)	
Daily Strength for Daily Needs.....	88
Quiet Hours; two series, each.....	88
two in one.....	1 30
Sunshine in Soul; two series, each.....	44
two in one.....	65
Sursum Corda.....	1 10
Wisdom Series, 11 vols. (Socrates, Aurelius, Epictetus, O. T. Apocrypha, a Kempis, Tauler, Fenelon, etc.), each.....	44
Unitarian Affirmations. By Representative Ministers. Paper, 25 cents, cloth.....	45
Weiss. American Religion.....	1 30
The Immortal Life.....	1 30

### THE BIBLE: JESUS.

Chadwick. The Bible of To-day.....	\$1 32
The Man Jesus.....	90
Jesus; His Opinions and Character. By a Layman.....	1 30
Mann. Rational View of the Bible.....	50
Oort, etc. Bible for Learners, 3 vols. each.....	1 75
Savage. Beliefs about the Bible.....	90
Talks about Jesus.....	90
Sunderland. What is the Bible?.....	88
Stanley. Sinai and Palestine.....	2 20
Thomson. Southern Palestine and Jerusalem.....	5 20
Central Palestine and Phœnicia.....	5 20
Van-Lennep. Bible Lands.....	4 30

### HISTORY OF RELIGION.

Allen. Hebrew Men and Times.....	\$1 30
Christian History, 3 vols. (1) Early Christianity, (2) Middle Age, (3) Modern Phases, each.....	1 10
Our Liberal Movement in Theology.....	1 10
Bonnet-Maury. Early Sources of Unitarian Christianity.....	1 60
Clarke. Ten Great Religions, 2 parts, each.....	2 65
Clodd. Childhood of Religions.....	1 10
Draper. Intellectual Development of Europe, 2 vols.....	2 75
Conflict between Religion and Science.....	1 52
Frothingham. Transcendentalism in New England.....	1 55
Hall. Orthodoxy and Heresy in the Christian Church.....	70
Hodgson. The Bibles of Other Nations.....	1 25
Johnson. Oriental Religions, 3 vols. — (1) India, (2) China, (3) Persia, each.....	4 25
Lecky. History of Rationalism in Europe, 2 vols.....	3 50
European Morals, from Augustine to Charlemagne, 2 vols.....	2 80
Milman. Latin Christianity, 4 vols.....	5 60
Muller. Chips from a German Work-shop, 5 vols. each.....	1 75
Science of Religion.....	1 75
Origin and Growth of Religion (India).....	2 15
Stanley. The Jewish Church, 3 vols. each.....	1 75
The Eastern Church.....	1 75
Christian Institutions.....	68

### ESSAYS, ETC.

Emerson. Works, 11 vols.....	\$1 28
Little Classic edition, each.....	1 50
Riverside edition, each.....	1 50
Holmes. Breakfast Table Series. (1) Autocrat, (2) Poet, (3) Professor, each.....	1 75
Lowell. Fireside Travels.....	1 32
Among My Books, 2 series, each.....	1 72
My Study Windows.....	1 72
Thoreau. Works, 9 vols., each.....	1 32
Burroughs. Works, 6 vols., each.....	1 30
Fiske. Cosmic Philosophy, 2 vols.....	5 30
Myths and Mythmakers.....	1 72
The Unseen World, etc.....	1 72
Excursions of an Evolutionist.....	1 72
Darwinism, and other Essays.....	1 72
Destiny of Man.....	87
American Political Ideas.....	90
Spencer. First Principles.....	1 75
Essays—Soc. Statics—Progress, each.....	1 75
Study of Sociology.....	1 32
Principles of Sociology, 2 vols.....	3 50
Data of Ethics.....	1 12
American Men of Letters. Irving, Emerson, Margaret Fuller, etc., each.....	1 10
American Statesmen. The Adamses, Hamilton, Jefferson, etc., each.....	1 10

### POEMS, ETC.

Bryant. Poems. (Household edition).....	\$1 73
Emerson. ".....	1 73
Holmes. ".....	1 73
Longfellow. Poems. ".....	1 73
Longfellow. Christus. ".....	1 73
Lowell. Poems. ".....	1 73
Whittier. ".....	1 73
Atlantic Portraits of the Six Poets and of Hawthorne, life size, each.....	1 00
Cary. Alice and Phoebe. Poems.....	1 73
Matthew Arnold. Poems, 2 vols.....	3 00
Robert Browning. Poems, 8 vols., set.....	10 50
Tennyson. Poems. (Household edition).....	1 73
Wordsworth. Selections by M. Arnold.....	1 08
Ward's English Poets, since Chaucer, 4 vols., Students' edition.....	3 75
Dictionary of Phrase and Fable. (Brewer's).....	2 00
Familiar Quotations. (Bartlett's).....	2 60
Handbook Legendary Art. (Clement's).....	2 56

### STORIES AND CHILDREN'S BOOKS.

Alcott. "Little Women" ser. 8 vols. each.....	\$1 30
Aunt Jo's Scrap-Bag, 6 vols., each.....	87
Spinning Wheel Stories, 3 vols., each.....	1 10
Buckley. Fairy-Land of Science.....	1 30
Life and her Children.....	1 30
Winners in Life's Race.....	1 30
Coffin. Old Times in the Colonies.....	2 65
Boys of '76.....	2 65
Building the Nation.....	2 65
Boys of '61.....	2 25
Story of Liberty.....	2 65
Coolidge, Susan. New Year's Bargain. What Katy Did, etc., 8 vols., each.....	1 30
Dickens. (Belford) 15 vols. each.....	1 00
Set, excluding expressage.....	8 50
Dickens Dictionary.....	1 72
Dodge. Hans Brinker's Skates.....	1 30
Donald and Dorothy.....	1 75
George Eliot. (Harpers), 11 vols., each.....	70
Ewing. Jan of the Windmill, etc., 5 vols. each.....	88
Hale. In His Name.....	88
Our New Crusade.....	90
Ten Times One is Ten.....	88
The Man Without a Country, etc.....	1 10
What Career?.....	1 10
Stories of War, Sea, Adventure, Discovery, Invention, 5 vols. each.....	88
Hawthorne. Works. Little Classic edition, 25 vols. each.....	88
Riverside edition, 12 vols., each.....	1 75
Ingelow. Stories Told to a Child, etc., 5 vols., each.....	1 10
Kingsley. Hypatia.....	90
Westward Ho!.....	90
Two Years Ago.....	90
Water Babies (School edition).....	54
Heroes (School edition).....	33
Madam How and Lady Why (School ed.).....	54
Knox. Boy Traveler Series, 5 vols., each.....	2 75
Macdonald. (Routledge) 17 vols., each.....	1 30
Moulton. Bed-time Stories, 4 vols., each.....	1 10
Scott. (DeWolf), 24 vols., each.....	80
Set, excluding expressage.....	8 50
Waverley Dictionary.....	1 32
Scudder. Bodley Books, 8 vols., each.....	1 35
Stowe. Uncle Tom's Cabin.....	1 75
Other Stories, 7 vols., each.....	1 32
Whitney. We Girls, Hitherto, Real Folks, etc., 13 vols., each.....	1 30

### FOR CHURCH.

Unity Hymns and Chorals. 35 cents, per dozen.....	\$3 00
Songs of Faith, Hope, Charity. Set to Old Tunes. 51 hymns, 11 tunes.....	5 cts.
Responsive Readings. 35 cts.; per doz.....	\$3 00
Scriptures, Old and New. In paper, 35 cts.; boards.....	50 cts.

### FOR UNITY CLUBS AND CLASSES.

Outline Studies in Longfellow.....	15 cts.
Outline Studies in Holmes, Bryant, Whittier.....	10 cts.
Outline Studies in Lowell.....	10 cts.
Ten Great Novels.....	10 cts.
The Study of Politics.....	10 cts.
Robert Browning Calendar, with hints for students.....	50 cts.

### FOR SUNDAY SCHOOLS.

See advertisement on page 292.

### UNITY TRACTS.

See advertisement of subjects, etc., on page iv.

### "UNITY CHURCH-DOOR PULPIT."

A Fortnightly Sermon-publication, 20 Nos. a year. Price, 50 cts. a year.



# UNITY SUNDAY SCHOOL HELPS,

PUBLISHED OR SOLD BY THE

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY,

135 WABASH AVENUE, CHICAGO, ILL.

Price per dozen does not include postage.

## Unity Sunday School Lessons.

- I. Corner-Stones of Character. By Mrs. Kate Gannett Wells.
  - II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.
  - III. School Life. By Mrs. F. B. Ames.
  - IV. A Chosen Nation; or, The Growth of the Hebrew Religion. By W. C. Gannett. Chart to go with same, 5 cents.
  - V. Channing, and the Unitarian Movement in America. By W. C. Gannett.
  - VI. Theodore Parker, and the Liberal Movement in America. By R. A. Griffin.
  - VII. Sunday Talks about Sunday. By J. L. Jones. 10 cents; per dozen, \$1.00.
  - VIII. Stories from Genesis. By Mrs. Eliza R. Sunderland.
  - IX. The Story of the English New Testament. By N. P. Gilman.
  - X. Talks about the Bible (Old Testament). By Newton M. Mann.
  - XI. The More Wonderful Genesis; or, Creation Unceasing. By H. M. Simmons.
  - XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland.
  - XIII. Studies of Jesus. By Newton M. Mann. 20 cents; per dozen, \$1.75.
  - XIV. The Christmas Poem and the Christmas Fact. By W. C. Gannett. 5 cents.  
Each of the above, 15 cents; per dozen, \$1.25; except where prices are indicated.
  - XV. The Childhood of Jesus. Part I. In Jesus' Land.
  - XVI. The Childhood of Jesus. Part II. In Jesus' Home.
  - XVII. The Childhood of Jesus. Part III. In Nazareth Town.
  - XVIII. The Childhood of Jesus. Part IV. In Jerusalem: and After.
- These four series by W. C. Gannett. Each 10 cents; per dozen, \$1.00.

## Sunday School Service and Song Books.

- UNITY SERVICES AND SONGS for Sunday Schools, 30 cts.; per dozen, \$2.50; per hundred, \$15.00.
- UNITY SHORTER SERVICES for Infant Classes, 15 cts.; per dozen, \$1.00.
- SUNNY SIDE. A book of Sunday School Songs, 35 cts.; per hundred, \$30.00.
- THE WAY OF LIFE. A Service Book. In paper, 40 cts.; cloth, 50 cts.; 33¼ per cent. discount to Schools.
- UNITY FESTIVALS. A Book of Special Services—Easter, Flower, Harvest, Christmas, National, Christening, and Covenant, with over seventy carols and hymns, 30 cts.; per dozen, \$2.50; per hundred, \$15.00.
- SPECIAL SERVICES for Christmas, Easter, Flower and Harvest Festivals. Sample copies, 3 cts.; per hundred, \$2.50.

## Unity Infant Class Cards.

- A. "Sayings of Jesus." 10 cards, illuminated, 15 cts.
- B. "Kindness to Animals." 10 cards, illuminated, 15 cts.
- C. "Corner-Stones of Character." 12 tinted cards, with photo., 20 cts. Out of print at present.
- D. "Home Life." 12 tinted cards, with photo., 20 cts.
- E. "School Life." 12 cards, illuminated, 20 cts.
- C, D, E, correspond to series I., II., III., of UNITY LESSONS; to be used together on "Uniform Lesson" plan.
- F. "Work and Worship." Six plain, tinted cards, each having a lesson-topic, with appropriate Bible text and verse. Purchasers may order in quantity to suit size of class, giving to each member, for a lesson, the same topic. 2 cards for 1 cent.

## Late Public'ns of U. S. S. Soc'y, Boston.

- RIGHTS AND DUTIES. By Mrs. K. G. Wells. 15 cts.; per dozen, \$1.25.
- CHARACTER LESSONS. By G. H. Young. 10 cents.; per dozen, \$1.00.
- THE HIGHER LIFE. By S. H. Winkley. (J. Wilson, Publisher.) 15 cts.; per dozen, \$1.50.
- THE CITIZEN AND THE NEIGHBOR. By C. F. Dole. In paper, 20 cts.; per dozen, \$2.00. Cloth, 25 cts. and \$3.00.
- FIRST LESSONS ON THE BIBLE. By E. H. Hall. 25 cts.; per dozen, \$3.00.
- HISTORY OF THE RELIGION OF ISRAEL. By C. H. Toy. 40 cts.; per dozen, \$4.00.
- A LIFE OF JESUS, FOR CHILDREN. By H. N. Brown. 40 cts.; per dozen, \$4.00.
- NEW TESTAMENT PARABLES, FOR CHILDREN. Eight large Picture Cards, with an accompanying Manual containing the same pictures, with lesson helps and original stories. By Mrs. E. C. Wilson. Per set, 20 cts.; per dozen sets, \$2.00. Manual, paper, 40 cts.; cloth, 60c.
- ILLUSTRATIONS OF THE LIFE OF JESUS. By Durand. 50 wood cuts, mounted. \$3.00.
- LESSONS ON THE LIFE OF ST. PAUL. By E. H. Hall. In paper, 25 cts.; per dozen, \$3.00. Cloth, 35 cts. and \$4.00.

- AN OUTLINE OF CHRISTIAN HISTORY. By J. H. Allen. 50 cts.; per dozen, \$6.00.
- RELIGIONS BEFORE CHRISTIANITY. By C. C. Everett. In paper, 20 cts.; per dozen, \$2.00. Cloth, 25 cts. and \$3.00.
- MANUAL OF UNITARIAN BELIEF. By J. F. Clarke. In paper, 20 cts.; per dozen, \$2.00. Cloth, 25 cts. and \$3.00.

- SERVICE BOOK AND HYMNAL, FOR SUNDAY SCHOOLS. By H. G. Spaulding. 60 cts.; per dozen, \$6.00.
- EVERY OTHER SUNDAY. An Illustrated Sunday School Paper. 40 cts. a year.

## Late S. S. Publications, London.

- STORIES FROM THE BOOK OF GENESIS. By R. Bartram. 50 cts.
- STORIES FROM THE LIFE OF MOSES. By R. Bartram. 50 cts.
- HEROES OF ISRAEL. By R. Bartram. 50 cts.
- OUTLINE LESSONS IN RELIGION. By R. A. Armstrong. 30 cts.
- LIFE IN PALESTINE WHEN JESUS LIVED. By J. E. Carpenter. 50 cts.
- THE BIBLE FOR BEGINNERS. By J. P. Hopps. A shortened Old Testament. \$1.00.
- THE SUNDAY SCHOOL HELPER. A Monthly magazine. \$1.00 a year.

## Other Sunday School Helps for Sale.

- LIBRARY CARDS. \$1.00 per hundred.
- QUARTERLY REPORT CARDS. 12 cts. per dozen.
- RULES TO MAKE HOME PLEASANT. A Sheet, 12 by 9 inches, designed for Home Walls. 5 cts.; per dozen, 30 cts.
- OLD TESTAMENT CHART, to show the gradual Growth of the Hebrew Religion and its Scriptures. A convenient fly-leaf in one's Bible, 5 cts.
- SCRIPTURE ATLAS. (Phillips'.) 12 small maps in pamphlet, for class-use, 25 cts.
- THE ART OF QUESTIONING. By J. G. Fitch, 15 cts.
- THE ART OF SECURING ATTENTION. By J. G. Fitch, 15 cts.
- THE SUNDAY SCHOOL: ITS TOOLS, METHODS, AND WORSHIP. By J. V. Blake, 15 cts.

## Publications of the Unity Publishing Committee.

### FOR THE CHURCH.

- UNITY HYMNS AND CHORALS. For the Congregation and the Home. 253 Hymns; 66 Hymn Tunes; 23 Chorals and Choral Responses. Edited by W. C. Gannett, J. V. Blake and F. L. Hosmer. In boards, 35 cts.; per dozen, \$3.00. Cloth, 50 cts.; per dozen, \$5.00.
- RESPONSIVE READINGS FOR MINISTER AND CONGREGATION. From the Bible. Arranged by T. B. Forbush. 35 cts.; per dozen, \$3.00.
- UNITY HYMNS, CHORALS AND RESPONSIVE READINGS, bound together. 50 cts.; per dozen, \$5.00; per hundred, \$40.00.
- SCRIPTURES OLD AND NEW. Arranged by subjects for Pulpit Readings, etc. Selected by F. L. Hosmer and H. M. Simmons. Interleaved for additions. In paper, 35 cts.; boards, 50 cts.

### TRACTS.

- "UNITY MISSION" SERIES. Each, 5 cts.; per ten, 25 cts. Special rates for large quantities.
- "UNITY SHORT TRACT" SERIES. Each, 1 ct.; 30 to 60 cts. per hundred.

### FOR UNITY CLUBS, STUDY CLASSES, ETC.

- I. The Unitarian Movement in America, and Channing's Relation to it. 5 cts.
  - II. Unity Clubs, or Mutual Improvements Societies in Town and Church. 5 cts.
  - III. Civil Service Reform. 5 cts.
  - IV. Outline Studies in Longfellow. 15 cts.
  - V. The Teacher's Conscience. 5 cts.
  - VI. Outline Studies in Holmes, Bryant and a Whittier—their Poems. 10 cts.
  - VII. The Little Ones in Sunday School. 5 cts.
  - VIII. Outline Studies in Lowell. 10 cts.
  - IX. Ten Great Novels. 10 cts.
  - X. The Study of Politics. 10 cts.
  - XI. Worship. 15 cts.
- Robert Browning Calendar, with Hints for Students. 25 cts.